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An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

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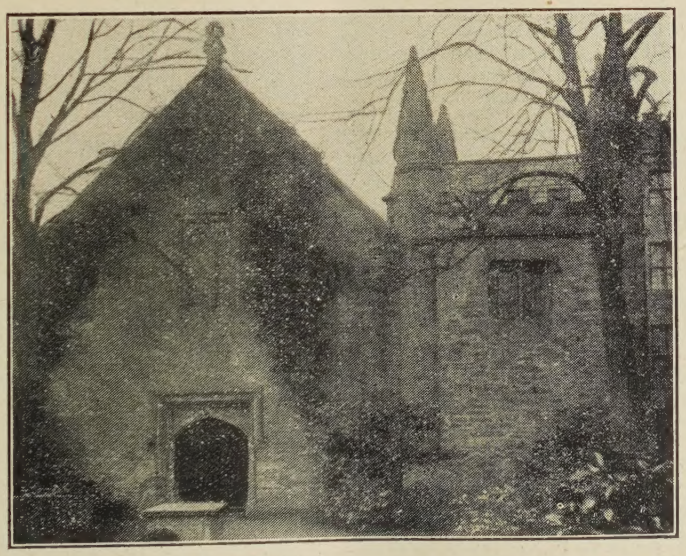

THE ABBEY CHAPEL, TAVISTOCK.

The Oldest Unitarian Place of Worship. (see page 136).

Notes and News

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week.

EDITOR'S ADDRESS, 89, Grove Road, Sutton, Surrey. Telephone Sutton, 2613.

A Loughborough correspondent asks: "Is the Church called the Unitarian Free Church near the South Shore, Blackpool ours? If so, what is meant by the word United?" The answer to the first query is, Yes, it is ours; and to the second,—the word refers to the fact that two South Shore Unitarian Churches amalgamated about three years ago, and the word "United" was inserted in the name: The legal title in the Trust Deed does not include it.

At Stamford Street Chapel, Blackfriars, London, Rev. W. G. Topping, Minister, an Annual Flower Show was held, July 13th, and 35 prizes distributed.

Successful "Rose Sunday" services were held at the Walsall Unitarian Church, July 11th. Rev. H. Warnock, Minister. And the 8th Annual Garden Party was held July 17th, attended by 200 people including the Summer Meeting of the Midland Sunday School Association. The local M.P., Mr. W. Preston, presided at the opening proceedings performed by the Mayoress, Mrs. D. E. Parry.

The St. Stephen's Green Unitarian Church, Dublin, has taken practical action to improve the housing conditions of the poor, and has purchased two tenement houses with that end in view.

The Summer School for Sunday School Teachers arranged by the Sunday School Association was opened on July 25th, at Manchester College, Oxford, and continued up to August 4th.

Rev. G. Randall Jones, M.A., B.D., B.Sc., of our Octagon Chapel, Norwich, has been awarded the Biblical Essay Prize of £100 by the Trinity College, Melbourne. His subject was, "The Doctrine of Original Sin and Redemption in the Light of Modern Thought," and the essay runs to 25,000 words.

The Altrincham Unitarian Chapel has received a bequest of £250 under the will of the late Mr. William Brierley.

At the Unity Church, Bolton, the Anniversary preachers, July 25th, were Mrs. Woodhouse, of Manchester, President of the Women's League, and the Rev. C. J. Street, M.A., LL.B., President of the British and Foreign Unitarian Association.

Rev. Helen L. Phillips in charge of the Dundee Unitarian Church since the death of Rev. Henry Williamson in October last, has been presented with a purse and Treasury notes in appreciation of her splendid work. Under her the Sunday School has increased from 30 scholars to over 100, and Church attendances have increased.

THE WAYSIDE PULPIT.

Don't be afraid of
Modern Thought;
There is more danger in
Modern thoughtlessness.

Our St. Mark's Free Christian Church, Edinburgh, Rev. Sidney Spencer, Minister, has gained 30 new members during the past year, the roll being now 224 compared with 116 in 1921. A special effort to raise £600 realised £896.

The supporters of the Bell Street (Unitarian) Domestic Mission, London, are erecting a Holiday and Convalescent Home at Bognor, at an estimated cost of £1,350.

Seventeen young people were welcomed into membership at the Pendleton Unitarian Church, July 18th.

£200 has been left to the West Bromwich Unitarian Church by the late Mr. Edward Caddick, of Birmingham.

The Sunday School at the Limehouse Unitarian Church, Durning Hall, has 404 scholars and 36 teachers.

The Mayor and Aldermen of St. Martin du Fresne, in Savoy, have decided to erect a memorial to Sebastien Castellion, in celebration of the fourth centennial anniversary of his birth. Castellion was a Protestant reformer in the 16th century who severed himself from Calvin on the question of freedom of conscience, and became opposed to the doctrine of the Trinity and a forerunner of the Unitarian movement.

At the quarterly meeting of the committee of the Yorkshire Unitarian Union held at Mill Hill Chapel, Leeds, July 20th, a resolution of sympathy and good wishes was passed to Rev. A. H. Dolphin on his retirement, and it was decided to hold the Annual Meeting of the Union on October 9th, at Huddersfield.

The Selby Unitarians had a Congregational Excursion to Goole, July 24th, and a very successful musical service on Sunday, July 25th.

At Bootle, an annual service has been conducted by teachers of the Sunday School all ladies, the sermon subject was "Eve."

The Annual Meetings of the Welsh Unitarian Association were held at Llwynrhydowen, Cardiganshire, July 27-28, when the 200th anniversary of the first Unitarian Chapel in Cardiganshire,—Llwyn, was celebrated.

Congratulations to the following Unitarian young people who have passed matriculation, London University:—Reginald Lake and William John Shearring, of Bermondsey, and Dorothy Atkinson, Dendy Evershed, Vera Grantham and Dorothy Sharpe, of Croydon.

The Capetown (S.A) Unitarian Church, reports losses by death of four of its supporters, and of three other members by removal.

DEATHS.—Mrs. A. Ginever, London, July 27th, 57; Mr. Walter N. Green, Marple, July 21st, 82; Miss Mary Burns, Bryn, near Wigan, interred July 17th, 22; Mrs. Thurston Turton and Mr. Thomas Ridge (65), Sheffield; Mrs. K. E. Bright, Kenilworth, August 1st; Mrs. Munn, Comber, County Down, 87; Mrs. Hahnemann Epps, London, August 8th, 78; Mrs. Edwin J. Thompson, Dudley, August 12th; Emily Newling, Keswick, August 18th.

AD ASTRA.

As an eagle sunward soaring,
Is Man's soul intent on knowledge,
Ardently for Truth exploring
At home, abroad, in field or college.

Surmounting every bound and border,
New facts, new laws, he hopes to find,
Seeing in fair Nature's order
The proofs of One Eternal Mind.

Then is Man prompted to adore
And cling to God and be at peace,
Amid his pains and losses sore
Till gentle Death brings sweet release.

E. Rattenbury Hodges.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

BETWEEN THE TESTAMENTS.

IX. THE BOOK OF JUBILEES.

One of the most interesting of the Apocryphal Books is that which goes by the name of the "Book of Jubilees." It was written about 140-120 B.C. and consists of the story of Genesis adapted to the thought of later Judaism. The narrative is put into the mouth of an angel who dictates to Moses on Sinai what is written in the book. This gains its popular name from the fact that its author or compiler is deeply interested in chronology and divides his writing into a certain number of Jubilees. He omits several of the stories in the older book, which were alien to the thinking of later Judaism. One instance of this method of omission is the somewhat discreditable but very humorous story of the steps which Jacob took to outwit Laban. In like manner the story of the sacrifice of Isaac appears greatly to have perplexed the later Jews as quite out of accord with their conception of the character of Jahveh. The author of the "Book of Jubilees" solves the difficulty by representing Abraham as tempted by an evil spirit to sacrifice the "son of promise" on Mount Moriah. Again Genesis Chapter xlix finds no place in the later work, because of its stern condemnation of Levi and the prominent position which it ascribes to Judah in the national story.

The main purpose of the Book was an attempt to arrest the Hellenic spirit, which was invading Judaism and led to the relaxation of the severity of the Law. This, the writer traces back to the original Patriarchs, so that according to him Israel did not owe the chief bulwark of its religion to Moses, but had inherited it from Adam himself. The Book itself is of much value to later students from the fact that its author had clearly no belief in the verbal inspiration of the Old Testament. If he found an ancient story not to his mind, he showed no hesitation in altering it to suit his own convictions. What is more he ascribed all that he wrote to the final authority of the "Angel of the Face." He never troubled himself to write exact history, or history as nearly exact as could be contrived, nor even to copy out exactly the words of the Genesis which have come down to us. All that he set down, he set down with a distinctly religious purpose and with the definite aim of making good his particular way of looking upon Judaism. Amongst other ideas which have come down to us from him is the idea that the Law was kept in heaven. It is just possible that Saint Paul derived from him the idea of the "Law as given by the ministration of angels"; for as a disciple of Gamaliel the Apostle would be quite familiar with this and other books of Jewish literature now known as Apocryphal.

The author had a convinced belief in angels, whom he divides into three classes. The highest were the "Angels of the Face," who were in closest attendance upon Jahveh: next came the "Angels of Sanctification" whose name describes their principle functions: finally were those to whom the regulation of natural phenomena was entrusted. There were also the "evil angels," who by union with the "daughters of men" had produced the Giants of Genesis XI. These in their turn became the ancestors of "demons." This latter belief of the author has a direct bearing upon the "demons" described in the Gospels. Like these they were often the sources of illness and physical defects such as blindness. It may be noted that the "Book of Jubilees" was used by the author of the "Secrets of Enoch," which dates from about 95 B.C as far as has been ascertained at present. It is in every way a most interesting book and should be read side by side with Genesis, from which it is parted by at least seven centuries.

(See Charles, "Between the Testaments," Home University Library; and Andrews' "The Apocryphal Books," T. C. and E. C. Jack).

Judging preachers is a poor trade, for it pays neither party concerned in it. At a ploughing match they do give a prize to the best of us; but these judges of preaching are precious slow to give anything even to those whom they profess to think so much of. They pay in praise but give no pudding. They get the gospel for nothing, and if they do not grumble, think that they have made an abundant return (C. H. Spurgeon).

Unitarianism.

Unitarianism taking its name originally from its doctrine of the Unity of God in One Person the heavenly Father, takes its stand on absolute freedom of inquiry concerning all religious beliefs, and freedom always to alter statements of doctrine in accord with any new light that may come. As the result of this freedom from fixed dogmas Unitarians have arrived at belief in the Unity of Man, the Unity of Truth, the Unity of Man with God, the Unity of Religion, the Unity of life in One progress here and hereafter.

As Others See Us.

Rev. J. C. Harris, Congregational Minister, spoke as follows at a Unitarian Meeting at Bath recently:—

There were still some places left on the earth where the bitterness of theological differences over-rode the ordinary courtesies of life, and where the ancient fires of prejudice smouldered in acrid smoke. Amongst some of them the word Unitarian was used as a convenient brick to throw at any preacher who dared to try to deliver some of the ancient doctrines from their pleasant vagueness, and who would not be content with an unexamined faith. But much of the suspicion, and even horror, with which they were regarded could be accounted for more by psychology than by theology. The Unitarian emphasis was chiefly upon the rational; that of others was chiefly upon the emotional and the traditional. And when the hopes and fears, the devotion and the motives of men centred round a personality (however dimly apprehended or misunderstood they might think that person to be) all the human instincts rose up in protest against any attempt to loosen the great holding sanctions of life. After all, they were motived more by the sub-conscious than by the rational. They somehow persistently forgot how much they owed to the heretics, because it was so difficult to believe that a man could still be a good man if he differed from them. Meanwhile the great tides of human thought were sweeping them all out into the open seas and submerging the ancient posts that marked the shallow waterways.

The Unitarianism of to-day, and the orthodoxy of to-day, were both vastly different from those of the past. He did not mean that either party had consciously surrendered what they regarded as vital principles. It was not a case of surrendering this or that, but of discovering a wider synthesis of truth, and discovering unsuspected unities. The larger vision of God as immanent in humanity, inherent in their nature had made many of the old controversies unreal and meaningless. So they might let Arius and Athanasius slumber on in their forgotten graves.

The Next Study Course.

The next Study Course to be supplied in this Magazine will be as follows:—

THE UNITY DOCTRINE AS A RELIGIOUS FAITH.

There will be thirteen short articles extending over the three months of October, November, December, under these heads:—

1. Unity—a Religious Faith.
2. The Unity of God.
3. God's Universe.
4. The Unity of Providence.
5. The Unity of Man.
6. The Unity of Progress.
7. The Unity of Society.
8. One Family of Nations.
9. All Truth is One.
10. The Unity of Religion.
11. The Unity of Man with God.
12. One Destiny for all Mankind.
13. The Unity Faith is Good News.

The first five will appear in the October issue, published September 30th; four in that for November, and the remaining four for December. In addition to these explanatory articles the text-book giving further matter for the student will be a book entitled, "Three Stages of Unitarian Theology" supplied from Essex Hall at 1s. and postage, and to members of "The Unity Fellowship," at half-price if ordered through the Fellowship Secretary. References to pages in that book will be given at the end of each short article in the Magazine.

This Study Course can be taken in a Sunday Class or at any week night Study Circle. Arrangements will be made for an examination to be held at the end of the course for any class or Study Circle desiring it. The Unity Fellowship will give a certificate to each person who is awarded a pass by the examiner, and the one who gets the highest number of marks in the Class or Study Circle will be awarded a book prize in addition. The Fellowship will do this in co-operation with the British and Foreign Unitarian Association. To those who are not members of the Fellowship a small examination fee to cover expenses may have to be charged.

The Unity Fellowship.

President: Rev. Arthur W. Fox, M.A. (Todmorden).

Treasurer: Mr. Robert Kenyon, J.P. (Stalybridge).

Correspondent with isolated members: Miss Theodora Mills, Lowmandale, Cheltenham.

Secretary: H. Bodell Smith, 89, Grove Road, Sutton, Surrey.

Members who are inclined to help in the development of Fellowship can do so by writing an occasional letter to isolated members. Miss Mills will not mind at all that this part of the work is not left entirely to her. The Secretary, who is also Editor of the Magazine, is in fellowship touch every month with every member who reads its pages, and is too busy to do more correspondence than his various activities already entail upon him. Here is a list of isolated members:—

Mrs. K. R. Williams, 6, The Green, Whiteley Park, Walton-on-Thames.

Mr. T. Broughton, 45, Circle Road, Whiteley Village, Walton-on-Thames.

Mrs. E. Mann, Lower Heyford, Northampton.

Mr. A. C. Greene, Viking Cottage, Glen Wyllin, Kirk Michael, I.O.M.

Mr. J. R. Toye, The Bungalow, Sandford Road, Aldershot.

Mr. A. W. Isaac, 1, Wood Lane, Chippenham, Wiltshire.

Mrs. Mary Henderson, 32, Alma Street, Luton, Bedfordshire.

Mr. James Rattray, Hillside, Montrose, Scotland.

Mr. F. B. Webster, High Ellington, Masham, Ripon, Yorkshire.

Mr. J. C. Langton, Willow House, Crosshills, Keighley.

Some of these members must be very lonely as regards fellowship in our Unity ideas, and to correspond with any of them concerning the possibilities of "The Unity Fellowship," or on any matters connected with Unitarianism will supply topics of mutual interest.

STUDY CIRCLES: Will any Fellowship member, who can possibly get a Study Circle together, do so as a help in the promotion of our Fellowship work? It is a great opportunity of service which should not be missed. Just imagine how our Unitarian movement would be strengthened if there were at least one hundred circles in this country seriously studying the ideas and principles of the Unitarian Faith and all their significance and implications. The personal interest in our Church and in the propagation of our Faith would receive such an accession of energy as to create a great revival of the missionary spirit amongst us. This is what is greatly needed. Our Fellowship can be an effective instrument to that end if its members will earnestly do what they can to create and foster that spirit. The apostle said, "necessity is laid upon me; for woe is unto me if I preach not the gospel!" and the same necessity is laid upon us, upon ministers and people, for all of us Unitarians have this great trust imposed upon us,—not to keep the Faith to ourselves, but to share it with others, to declare it, each in his own way, and there are many ways besides that of the pulpit or that of the regular preacher. By means of a Study Circle it can be imparted, explained, thoroughly understood, and realised too its very real and practical application to life. This is not merely in the interest of our Churches as an end in themselves, but as a means for renovating the community and the nation with the sane and truly noble ideals of life which our rational faith inspires. A Study Circle may be a Sunday Class or a weeknight meeting. It may be two or three meeting together, or any larger number, the more the better. Every member who can get the two or three to meet with him would be a power for immense good if he or she will do it, and all the better if it be more in number. Such a Circle can meet at a private house if there is no classroom available.

Information is given in another column concerning the next Study Course. The winter will soon be upon us. All who will co-operate in any way should inform the Fellowship Secretary. "The Unity Fellowship" is to spread like the leaven permeating and ever widening its influence and usefulness by the leavening power of its members. Only by this leavening spirit proceeding from them in their individual efforts, will the Fellowship grow in influence and numbers. Some can enlist more members. Others can organise a Study Circle. WHAT WILL YOU DO for the sake of others?

Here are some lines by the late Dr. W. C. Gannett, of America, which are very suitable for the front page of any Unitarian Church Calendar:—

Here be no man a stranger;
No holy cause be banned;
No good for one be counted,
Not good for all the land;
And here for prophet voices
The message never fail—
"God reigns! His truth shall conquer,
And right and love prevail!"

Young Men for the Ministry.

A cry has gone out from the Churches that there is a shortage of ministers. Fewer young men give themselves to this calling. It may be due to lack of enterprise in the Churches. Possibly there is no systematic effort made by them to produce more ministers. It is a sad reflection upon them that such a cry is made. It indicates slackness and a neglect of duty. Wherever there is a Church with only say twelve young men in it it should be possible to find that one of them has the possibilities in him of becoming an effective minister. That youth who seems to have a serious turn of mind; who takes an interest in serious subjects; who is an earnest helper in Church work; and can express himself in talk on religious questions—is there not one such among the twelve who might be persuaded to think of the ministry as a vocation in which he could render the most service to man and God? If there is one, why not pick him out and help him in the way to that great mission in life? If more than one can be found by all means encourage them to look that way. As the elder ministers die off, young men are needed to supply their places. It is the duty of every Church to look to that.

The establishment of a Study Circle for free inquiry into religious beliefs including discussion—is a very effective means of exciting a deep interest in religious problems and of discovering who among the young people are sufficiently seriously inclined to favourably entertain the suggestion of training for a ministerial career. That means that a multiplication of such study circles will increase the supply of ministers. It is therefore to the interest of all our Churches that the Study Circle idea should be pushed for all that it is worth; and not only because of the possible effect on the supply of young men to our colleges for the ministry, but for other benefits to our Unitarian Cause.

Literature.

"Hymns and Choral Songs." (Revised) 6/6, post 6d. H. Rawson & Co., 16, New Brown Street, Manchester; and Sunday School Association, Essex Hall, Essex Street, London, W.C.2.

The Northern Sunday School Federation (formerly the Manchester District Sunday School Association) has done a good thing in issuing this new revised edition of hymns and tunes for the use of Sunday Schools. It is a magnificent compilation. There are over 400 hymns with words and music, and at the end of the volume there are eight different orders of service appropriate for special purposes or subjects, besides other forms of service for the opening and closing of school. In addition to these there is a variety of doxologies set to music; verses and music for Grace at Meals, and Home Prayers Morning and Night for children.

The compilers have studied the convenience of users of the volume in every way by a most considerate supply of indices—separately of tunes, metres, composers, and first lines. Needless to say that in such a large collection, the favourite hymns and tunes are included. A goodly proportion of dearly-loved old tunes and some very good new compositions are there. The direct purpose is to provide as far as possible tunes for the new Hymn Book, "Hymns for School and Home." A tremendous amount of work has been put into the volume to make it as serviceable as possible to those for whose use it is intended and the joint committee of representatives of the Northern Sunday School Federation and the Sunday School Association is deserving of the highest praise for the excellent results of their labours. The book is sure to be a welcome additional help to the services and devotions in the work of our Sunday Schools.

RECEIVED: "Everyday Chronic Maladies—Their Causes, Course, and Cure," by Maurice Ernest, LL.D., 2s., Adams and Co., 85, New Oxford Street, London, W.C.1.

"Focus," a periodical on matters of Health, Wealth, and Life—3d., The C. W. Daniel Company, Graham House, Tudor Street, London, E.C.4.

"A Bishop's Defence," and "Bishop Barnes on Religion," addresses by Dr. Walter Walsh, Nos. 263 and 264, 3d. each, from the author, "Northam," Athenaeum Road, Whetstone, London, N.20.

"The Individualist," 2d., 7, Victoria Street, London, S.W. 1.

I follow the trail,
To find Truth ere I rest,
I follow the trail.
Men say I shall fail
In the measureless quest
To find Truth ere I rest.
What though I should fail!
I follow the trail. Irene Hardy.

You need not trouble to look at your watch to know when it is time to do good.

The Man-Made God.

Man has made God in the image of man, and often, alas, of the lower kind of man. The early literature of barbarous peoples bears witness to the fact that the God or gods they have worshipped have been pictured as cruel and vengeful, as barbarous as themselves. Indeed God has been worshipped in nearly every kind of image or character, "a snake, a crocodile, a bull, a white elephant, a consuming fire, Moloch, Zeus, Jupiter, Woden, Thor, Jehovah, a Hebrew peasant or the ecclesiastical triune God who created the world for his own glory, and means to torment the majority of its inhabitants for ever for his own good will and pleasure—ever enduring wrath—Almighty hate on one side, and the most helpless prostration on the other."

Dear Reader: What is your God?—Your idea of God? Is it any of those just named? If it be so then He is to you a wrathful being of whom you are afraid. The savage who lives in the forest thinks of his God with fear and begs Him to have mercy. The orthodox Christian to whom the Almighty is still a vengeful and wrathful deity, has the same fear and dread, and pleads in his prayer "I beseech Thee, O God, have mercy upon me!"

Why should anyone be afraid of God? How is it that people think of Him with fear? It is because they have a wrong idea of Him, which they have been taught from childhood onwards to believe. It is the doctrine of their Church that He will punish every sinner in a hell of fire with endless torments. When they pray to be saved, it is to be saved from that. With a real belief in that doctrine it is a natural thing that people should be afraid of God, that they should beg Him to be kind—to have mercy—and that they should beseech Him to be merciful. But that belief is not true. It is a false picture of God made by man. It makes God to be worse than a good woman or a good man to their own child. What would a good human father or mother feel if their own child made beseeching appeal to them that they would not be cruel—that they would be merciful? Would they not feel hurt that their love was so much doubted? And does not such a prayer to God plainly indicate a lack of faith in His goodness? Can a loving Father be anything other than merciful? God is certainly as kind as the most loving human parent, and if He be only that, it is sufficient assurance that He is the faithful Friend seeking the happiness of His children in all His doings to them. But He is more than that. He must be far more perfect than any likeness of Him that men can make or imagine. The noblest idea of God that any human mind can conceive must be far below the reality of His love.

If then it be true that God is Love, and cannot be anything that is not Love, cannot be other than most merciful—why should we continue to pray and beseech Him to be Himself? Even some Unitarian Christians who profess the belief in the Fatherhood of God, still use the out-of-date phraseology of the orthodox in their prayers: "We beseech Thee to hear us, Good Lord!"—"Lord, have mercy upon us!" How much more trustful the prayer: "We thank Thee, O Father, that Thou art ever ready to hear the prayers of thy children, and that Thou art always merciful, and that Thy loving kindness never ceases." Is it not a comfort to have such faith in the All-Father? And is that the trustful spirit we ought to inspire in our own children? We cannot too carefully guard against propagating those false ideas of God which inspire unreasonable fear and so utterly misrepresent His eternal goodness.

Faith in Man.

Man, by virtue of his conscious and self-directed powers, can mould his own future. He is thus creative, yet with limitations. He cannot deny the law of truth, and he cannot deny the law of right. What he sees to be true, though it be not the truth, he must believe; what he sees to be right, though it be not the right, he must strive to accomplish. Yet these very limitations are his strength and his assurance. They may lead him through pain and suffering, but onward and upward he must strive, ever in quest of the ultimate truth and the ultimate good. By this striving and his suffering, he knows the quality of his own nature, and must seek to raise his lower self into harmony with his higher. And yet the quality remains; for the vision of the ideal ever advances. Sin is the failure of the lower self to accord with the higher; and every man is conscious of this failure, yet knows that he has the power to overcome it. The assurance of ultimate success is in his unquenchable sense of the obligation of the right. And though the individual may not attain to this success, his effort remains as a lasting possession for the race of man; for the life of man is continuous—is one life. All the past is here in the present, and out of the present proceeds continually the future. On the present moment therefore should be concentrated the whole energies of men and women of goodwill to bring into being that perfect life of human fellowship which is the end and goal of existence.

G. A. SMITH.

The Abbey Chapel, Tavistock.

The Abbey Chapel, Bedford Square, Tavistock, Devon, now a Unitarian place of worship existed long before any Unitarian movement was heard of in this country.

It is a portion of the Ancient Abbey of Tavistock. It was the Abbots' Hall, and is about 500 years old, and is probably the building licenced by Bishop Vesey, in 1541 for worship at the request of the Lady Mountjoy. More certainly it was lent by the Earl of Bedford to the Congregation of Thomas Larkham after his ejection from the Vicarage of Tavistock in 1660, and quite certainly it was let for 99 years on November 3rd, 1701, to Jacob Saundercock, who had been Minister of the Congregation since 1688.

It's legal title is Presbyterian, but it has no Trust deed, and for fully 150 years the principles of Unitarian Christianity have been preached from its pulpit.

It is the oldest building in the world in which Unitarian worship is celebrated, and, as such, of interest to Unitarians all the world over.

The building has lapsed into a condition in which extensive repairs are imperative, and to execute these, a sum of £200 is necessary.

The Unitarians on the spot are few in number, but will do their utmost in the confident hope that sympathisers from outside will help them.

An appeal for help from a congregation worshipping in a building of great interest historically is approved by the Committee of the Western Union of Unitarian and Free Christian Churches, a d promises a generous donation, and also commends the appeal to members of kindred congregations. The congregation at Tavistock is not in a position to contribute more than a fraction of the amount required, but is doing what it can. The present minister is the Rev. Clement Pike, F.R.H.S., Mill Brook, Tavistock, who took charge in 1924; his recent predecessors were Revs. E. R. Hodges, 1908-14; A Lancaster, 1914-18; E. Parry, 1919-23. Mr. Pike himself comes of a Baptist stock, and is a native of Leicester. He has been in the Unitarian ministry from 1885, in pastoral charge at Loughborough, 1885-89; Kentish Town, London, 1889-92; Holywood, County Down, 1892-98; Newport, I.W., 1898-1905; Guildford, 1905-6; Bridgwater, 1908-22; Evesham (temporary), 1922-23.

To Our Neighbours.

The following is part of an invitation issued for the Bootle (Unitarian) Free Church, but it will serve for other Unitarian Churches.

If there be any of you who at present are not associated with any Church in the neighbourhood, we would urge you to investigate the life and work of this congregation. We believe that we can offer you opportunities of service for God and Man in the spirit of Jesus Christ which will satisfy your needs and enrich your lives.

It may be that you who read this message belong to that large number of people who are out of touch and sympathy with any Church, and who feel that Religious Institutions are of no vita value to you. Perhaps you think that all Churches alike to-day are trading on outgrown traditions, and that none has a message that meets the demands of the modern mind. Perchance you belong to that numerous class of people who, though they never enter a Church, believe firmly in the reality of Religion, and long for its expression and development in some kind of Religious Fellowship. If so, we believe that we have a Message for you.

This Church belongs to the Liberal Christian Movement which is commonly known as "Unitarian." At first that name represented a particular theological distinction. To-day it has a much wider and broader significance. It expresses and emphasises the supremely important fact of Unity, and its relation to Life and Religion. It stands for the Unity of God and the Oneness of the Divine Power that creates and controls the world. It stands for the Unity of God and Man, and the intimate relationship that exists between God the Father and the members of His human family. It stands for the Unity of the Divine and the Human, and the oneness of all human life in the bonds of a common brotherhood. That is the broad connotation of that word "Unitarian."

This Church offers a Fellowship which is free from dogmatic restraint. There is no creedal compulsion.

In the name of Liberty and Christian Fellowship we extend to you a welcome. We invite you not merely for the sake of increasing our numbers, but for the sake of the good we can do together. There are great truths to be spoken, great wrongs to be resisted, great wants to be supplied, great deeds to be done in the name of God and Christ and Brotherhood! As never before there is need of men who are ready at all hazards to voice the True, espouse the Right and make venture for God and His Kingdom!

No More War.

Believing in the Unity of Mankind all the world over as we do, we desire the abolition of all selfish antagonisms which divide men and nations, and consequently that there shall be no more war. It is encouraging to note the growing feeling among the nations towards world unity and peace. The following items of news sent us are significant:—

Mr. Arthur Ponsonby, M.P., whose Peace Letter Campaign has been so enthusiastically taken up in all parts of the country and is being copied in many parts of the world, has definitely decided to close the Campaign in early December. For the final Demonstation on December 5th the Albert Hall has been booked, and there are already indications that this meeting, which will immediately precede the presentation of the Peace Letter to the Prime Minister, will be an overwhelming success. People interested in international peace, are already reserving the date in order that they may be able to attend.

World Economic Organisation for Peace will be one of the subjects under consideration at the International Peace Congress meeting at Geneva from August 28th to September 4th. British Peace Organisations are evidently not behind hand in their study of this subject and the following far-reaching proposals are being made by the No More War Movement in the form of a resolution:—

"This International Peace Congress draws attention to the constant dangers of war arising from antagonisms due to the present evil economic system operating throughout the world. In order that these dangers might be removed, it advocates:—

(a) The bringing into being of an International Authority under the auspices of the League of Nations to survey the world supplies of raw materials and apportion them according to needs.

(b) The control by such an authority of all international waterways and communications.

(c) Its co-operation with the International Labour Office, so as to assure the maintenance of an international standard of life for all workers.

(d) The creation of an international Civil Service to be responsible for the administration of all territories not ripe for self-government, with a view to developing self-government at the earliest possible moment."

The well known French writer and thinker, Romain Rolland, in a letter to Valentine Bulgakoff, urges him to undertake the task of writing an essay entitled "The Martyrdom of War Resisters in Russia and other Slavic countries," as a part of a book being prepared by the War Resisters' International, the Secretary of which is Mr. H. Runham Brown. People in Europe, Romain Rolland asserts, have never been really informed of the events that took place in Russia during the war.

Later in his letter, he appeals to Bulgakoff to include in the essay, the story of the cruelties shown by the Bolsheviks to those who have refused military service.

Other contributors will be John W. Graham, Prof. Ragoz, Najpat Rai and Wilfred Wellock.

A protest against the high figure of the new military budget for Germany and a demand for its reduction by at least 200 million marks, are features of an important memorial sent to the Reichstag by the German Peace Cartel. It is suggested that the savings thus made, should be expended on social work, and particularly upon subsidies for the unemployed. The Cartel also protests vigorously against the secret arming which it is asserted is being carried on by certain industrial interests and by the Junkers, and which is likely to damage the Government's foreign policy of pacification inaugurated at Locarno.

At a recent Congress at Illinois of 900 American Theological Students representing twenty different religious bodies, the following resolution was passed:—

1. We believe it to be the role and the duty of the Churches to condemn and proscribe war, to dissociate themselves from all forms of militarism, and refuse to allow themselves to be exploited for militarist propaganda.

2. We demand the abolition of military training courses in day and religious schools, in Colleges and Universities.

3. We protest against the proposal of Congress at Washington to introduce measures for compulsory military service.

4. We appeal to the Churches to guard and guarantee the rights of the individual conscience, even when it forbids taking part in war.

5. We consider that the United States should take an active part in international organisation, should enter the League of Nations, ratify the protocol, and participate in the next disarmament conference.

6. Finally, we appeal to the Churches to continue their salutory apostolate for peace.

If only all Christians would adopt this attitude the peace of the world would be assured.

—News Service.

DR. E. JOHNSON says—

"Intoxicating Drinks are in every instance, as articles of diet, pernicious, and as medicines, wholly unnecessary, since we possess drugs which will answer the same intention in at least an equal degree."

A Meditation.

He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted. He who puts off impurity thereby puts on purity.—If a man is at heart just, then in so far is he God; the safety of God, the immortality of God, the majesty of God, do enter into that man with justice.—If a man dissemble, he deceives himself and goes out of acquaintance with his own being. Thefts never enrich, alms never impoverish; murder will speak out of stone walls.—The least admixture of a lie—a taint of vanity or any attempt to make a good impression—will instantly vitiate the effect. But speak the truth, and all nature and all spirits help you with unexpected furtherance. — Speak the truth, and all things alive or brute are vouchers, and the very roots of the grass underground there do seem to stir and move to bear you witness.—All evil is so much death or nonentity, whereas Benevolence is absolute and real. So much benevolence as a man hath, so much life hath he. —For all things proceed out of this same spirit, which is named love, justice, temperance, in its different applications, just as the ocean receives different names on the several shores which it washes. — Whilst a man seeks good ends, he is strong by the whole strength of nature; in so far as he roves from these ends, he bereaves himself of power. His being shrinks out of all remote channels; he becomes less and less, a mote, a point—until absolute badness is absolute death.—The perception of this Law of Laws awakens in the mind a sentiment which we call the religious sentiment, and whch makes our highest happiness.—Wonderful is its power to charm and to command. It is a mountain air, it is the embalmer of the world, it is myrrh and storax and chlorine and rosemary. It makes the sky and the hills sublime, and the silent song of the stars is it.—From Emerson's Divinity Address.

Faith.

We shall a little grow
To see old things with new and fuller eyes,
And take in so
All the world gives us of surprise,
Its sudden-falling sadness
And swift-upspringing gladness,
As to believe and see
Some great untroubled good beyond life's mystery.

Faith can see more than sight:
For faith looks all the veils of being through,
And reads aright,
As in a book writ large and true,
What the mind dimly gropes for,
And what the quick heart hopes for,
And what the soul will gain
That, wrestling with its God, urges no prayer in vain.

Faith sees beyond the strife
The peace for which the world and man were made,
And all our life,
After earth's fickle shine and shade,
Caught in the light supernal
That beats on things eternal;
Sees how our souls at length,
Finding the perfect way, journey from strength to strength.

William C. Hall.

There are few of us that are not rather ashamed of our sins and follies as we look out on the blessed morning sunlight, which comes to us like a bright-winged angel beckoning us to quit the old path of vanity that stretches its dreary length behind us. (George Eliot).

"Live to-day!" was the morning salutation of John Wesley to Sophia Cook, who lived in his house. The words made her more earnest, and resulted in the founding of Sunday Schools by Mr. Raikes, for Miss Cook suggested them to him saying of the children "Let us teach them to read, and take them to Church"; and was associated with him in carrying out the plan.

Proverbs:—As the twig is bent, the tree's inclined. It is not easy to straighten in the oak the crook that grew in the sapling. What the colt learns in youth, he continues in old age. What youth learns, old age does not forget.

There is a great deal in the shake of the hand, and there ought to be a great deal more. It ought not to be a form, but a pledge of friendly feeling. There's a hint of equality about it which distinguishes it from assumption and patronage.—A. Mursell.

MINISTERIAL CHANGES.—Rev. D. P. Stewart has resigned at South Shore, Blackpool, and is appointed to Dob Lane Chapel, Failsworth, Manchester; Rev. R. J. Hall, M.A., has resigned at Swansea; Mr. Harold Gordon, is invited to be minister at the Newington Green Chapel; Rev. Edgar Hill was inducted at Lancaster, July 22nd, and publicly welcomed; Mr. W. Beer, of Lancaster, is appointed Lay Minister at Unity Church, Dewsbury; Rev. Magnus C. Ratter is appointed to Peckham Unitarian Church; Rev. A. H. Dolphin, preached his farewell at Scarborough, July 25th, followed by public presentation July 29th; Rev. J. S. Toye has resigned charge of the Durning Hall Unitarian Church and Institute, Mr. W. C. Newton being appointed his successor; Mr. H. G. Kersley, of the Unitarian College, Manchester, is invited to be minister at Trowbridge; Rev. W. L. Tucker has resigned at Bridport; Rev. Harry Andrew has had farewell presentations at Aberdare, on removing to be minister at Dundee; Rev. Thos. Munn, has resigned at Brixton, and accepted appointment to Scarborough Unitarian Church; Rev. W. G. Price has resigned at West Kirby.

National Unitarian Temperance Association.

Secretary: Mr. F. Collecott, 75, Cann Hall Road, London, E. 11.

A CALL TO OUR MINISTERS, SUNDAY SCHOOL SUPERINTENDENTS, CONGREGATIONS, TEACHERS.

This denominational Temperance Association was founded in 1893 as the Essex Hall Temperance Association to organise Bands of Hope and Temperance Societies connected with our Churches. It has now been in existence for 33 years. The membership includes well-known Ministers and members of our Churches.

In the year of its foundation Temperance was included for the first time as a subject for discussion at the National Conference, and the question has been considered at subsequent conferences. Temperance has again been included in the Conference programme this year.

Like most other Societies, we have experienced a set-back during the last few years, but the tide has turned, and with other Temperance Societies we are now marching on to what we hope will be VICTORY.

Are YOU going to be in with us, and help to SAVE not only Men and Women, but also the CHILDREN from the dangers of intemperance?

OUR Churches have started. Sixty three Churches arranged for 76 Addresses, and 23 Collections on TEMPERANCE SUNDAY, 1925. We HAVE 290 Members, 30 Affiliated Societies. We WANT this year—500 Members, 100 Societies to Affiliate. With YOUR help it CAN be DONE.

Mr. Ingleby (Coroner) at a Lambeth inquest said: "The amount of money wasted by the working classes on Drink is little short of a scandal. They would be better without it—better in health and have better homes."—London "Evening Standard."

Great Britain's Drink Bill for 1925 amounted to no less than £315,201,000 as compared to £315,858,000 in 1924. England and Wales had an expenditure of £7 7s. per head and Scotland £6 2s. 6d. per head. Doubtless Sunday Closing, shorter hours and the No-Licence areas accounted somewhat for the lessened drink expenditure in Scotland.

WHAT THE BOARD OF EDUCATION SAYS.

"Avoid beer and spirits, which are bad for children and stop their growth."

"A gallon of beer contains not much more nourishment than a lump of sugar."

"It is easy to poison one's self with beer, as people do when they get drunk."

"Beer is very dangerous. Spirits, such as gin, whisky and brandy, are far more dangerous than beer."

"The more you drink, the more you want to drink."

"Beer, spirits or wine are by far the most dangerous things that people are ever likely to drink."—Suggestions, etc., 1905.

WHAT SCIENCE SAYS.

"Children should never know the taste of any alcoholic drink."—Sir W. Broadbent, M.D., LLD., K.C.V.O.

"I hardly know any more potent cause of disease than alcohol."—Sir William Gull, F.R.S.

"A young man cannot be fit if he takes alcohol."—Sir Frederick Treves, Bart., M.D.

"If any man supposes that daily drink, even in small quantities, is conducive to health, he is deluded."—Sir Henry Holland (late Physician to Queen Victoria).

"For no conceivable consideration would I use alcohol to whip up a tired and sluggish brain."—Professor Huxley.

"I am bound to say that for all honest work alcohol never helps a human soul! Never! Never."—Sir Andrew Clarke, M.D. (late Physician to Queen Victoria).

"Statistics show that even during the hard-working period of a man's life he can get along better without any alcoholic stimulants than with them."—Sir Thos. Barlow, M.D., K.C.V.O.

MOTHER'S FACE.

Three little boys talked together,
One sunny summer day
And I leaned out of the window
To hear what they had to say.
"The prettiest thing I ever saw,"
One of the little boys said,
Was a bird in Grandpa's garden,
All black and white and red."
"The prettiest thing I ever saw,"
Said the second little lad,
"Was a pony at the circus—
I wanted him awful bad."
"I think" said the third little fellow
With a smile and gentle grace,
"That the prettiest thing in all the world
Is just my mother's face."

Eben H. Rexford.

For the Children.

BY REV. H. FISHER SHORT.

BESSIE MAKES A DISCOVERY.

"Daddie!" cried Bessie with more than usual urgency.

"Hello!" Daddie shouted back from under the stairs where he was developing holiday snaps.

"Shall you be long?"

"Just finishing, chick," came the cheery reply, and the next moment the photographer himself entered the drawing room.

Seeing that Bessie had her birthday book on her lap, he said, "Well, what is it this time, sweetheart?"

"Didn't the preacher last Sunday, say something about contradictions in the Bible?"

"I believe so, dear. Why?"

"Well, I think I have found one."

"Oh! that's clever of you" bantered Daddie, in his lovely, easy way which Bessie was too interested to heed.

"You know the Sermon on the Mount," she said, rather perkily.

"Yes, Miss!" he said, pretending to be meek.

"Who was it preached to?" asked the little school ma'am, unconscious of bad grammar.

"Please, Miss; I don't know, Miss. To the congregation, I suppose, Miss," answered Daddie, like a big schoolboy.

"Oh, do be serious, Daddie," pleaded Bessie. Seeing the fun had gone far enough, Daddie became serious at once.

"Righto, chicken," he said, in his natural voice; "now, tell me all about it."

"Well, listen to this, Daddie," said Bessie, reading. "And seeing the multitudes, he went up into the mountain, and when he had sat down, his disciples came unto him, and he opened his mouth and taught them."

"Yes, that's all right, dear," said Daddie, wondering what was coming next. "I suppose Jesus wanted to have a quiet special talk with them."

"But, listen to this, Daddie," said Bessie, turning over the pages rapidly, her fingers trembling with excitement, "and when Jesus had ended these sayings, the multitudes were astonished at his teaching.' That's strange, isn't it, Daddie?"

"Why strange, dear?" asked Daddie, just to see what the little critic would say.

"Well, if Jesus was having a quiet talk with his disciples, how could the multitudes at the bottom of the mountain know what he was saying?"

Daddie, of course, had known for years about these matters; but he was both surprised and pleased that Bessie should have made such a discovery for herself. However, to her question, he replied, "If the multitudes were where you say, their astonishment would be astonishing."

Often in their talks, just when Bessie was feeling that she had been rather clever, Daddie would drop a word or two that made her feel rather doubtful. Feeling doubtful now, she sighed; and for some moments knew not what to say.

Finding her tongue at last, she said, "Please, Daddie, tell me what you think about it."

"I think the explanation is this. Though there is, as you say, a contradiction; both statements are probably true."

"But, Daddie, why is there a contradiction at all?" exclaimed Bessie, suddenly.

"Because the writer was not sufficiently careful to avoid it."

"How do you mean, Daddie?"

"I mean that he mixed up two events and made them look like one."

"Two events? How, Daddie?"

"One event was a quiet talk with the disciples, and the other was a sermon to a great crowd."

To Bessie, all this was new and puzzling, and set her thinking. Suddenly, she protested. "But the Sermon on the Mount is all one."

"It looks like it, dear; but it isn't; in fact, it isn't a sermon at all."

"What is it, then, Daddie?"

"It is a lot of things that Jesus said at different times to different people. Some of them were said to the disciples, and some of them were said to the multitudes, and long after the death of Jesus, someone gathered them together and wrote them down."

Trying hard to understand, Bessie nodded.

"Now some of the sayings could only have been said to the disciples."

"Which are those, Daddie?" said Bessie, hopefully.

"Well, Jesus could hardly have said, 'Ye are the salt of the earth,' and 'Ye are the light of the world,' to the crowds who were not disciples."

"I think I see, Daddie. But which sayings were said to the crowds?"

"There are several in the collection; but those at the end, which begin, 'Whosoever heareth these words of mine and doeth them' were plainly spoken to the multitudes."

"Oh, yes, Daddie; that's why they were astonished, isn't it?"

"Exactly, dear," said Daddie.

"But the contradiction does seem strange," she sighed.

"Don't worry about it, sweetheart; when you are older, it will not be strange at all. And this very discovery of yours will help you to understand what, unfortunately, so many grown-ups misunderstand all their lives."

The Kiddies' Own Corner.

Conducted by Uncle Fisher.

Dear Kiddlekins,—

Here we are again! And here's a bonnie story by a clever wee lassie in the north. You will like it, I'm sure. And here's a lovely idea. It would be perfectly jolly if we could have a story from the south, another from the east, a third from the west, and a fourth from the Midlands. Don't you think so? So pull up your socks, and wash your hands, and let's see what you can do. You know the address: 41, Oxford Road, Bootle, Liverpool. As the smart Americans say, DO IT NOW! Wishing you all sorts of good things. Your loving,

UNCLE FISHER.

THE JACKDAW AND THE SQUIRREL.

A little brown squirrel sat on the topmost branch of a sturdy oak, cracking nuts with his pearly teeth. His eyes sparkled joyfully as he thought of his cupboard hoarded with more nuts for winter use. He was preparing to retire till spring.

On a neighbouring bough sat a jackdaw jabbering in loud tones to his wife. His nest was decorated with stolen ribbons, and even round his black throat he had knotted a red one.

The squirrel hearing his neighbours quarrelling went and tried to hinder them. The jackdaw in his anger chased the squirrel. He chased him till dusk, and suddenly they ran into the fairy ring knocking tiny fairies cups, saucers, plates and cakes all in one heap.

When at last the fairies picked themselves up, the elves caught Mr. Jackdaw and Squirrel by a wee folk lasso. At this moment a gorgeous butterfly came up and the fairy queen stepped off it. The squirrel told his tale, and then the jackdaw did the same. The queen was very indignant at her subjects' party being interrupted, so angry indeed that she turned Mr. Jackdaw into a busy ant, which taught him not to steal, for she made his red ribbon into a chain which he could not get off his neck.

The squirrel remained a squirrel, but at each fairy party he had to act as a waiter, which reminded him of his foolish trick, of interfering.

(Mary Price, Gateshead).

The Women's League.

The London District Women's League held its summer meeting at the Brixton Unitarian Church, July 17th. Ten branches were represented. Miss M. Schwind conducted service, with Miss Lilian Preston as organist. After tea, Mrs. W. R. Stevenson, President, took the chair at the business meeting. Mrs. W. Blake Odgers presented the financial statement showing a balance in hand. Addresses were given by the President and Mrs. Alfred Wilson. Miss F. Taylor reported on Fellowship; Miss F. Cooper, on Friendly Links; and Miss D. Chancellor on Publications. An invitation to hold the next quarterly meeting at Finchley was accepted, and Mrs. Blake Odgers gave an interesting address on "Probation and Prison Reform."

At Lydgate the League branch organised a series of week-end gatherings, July 17-19, including a Saturday Garden Party, Sunday services, and a Monday Social. Mrs. Heale, president, welcomed 100 guests at the Garden Party, and Mrs. Woodhouse, of Manchester, League (National) President, delivered an address. On Sunday the services were conducted by League members, Mrs. Woodhouse being the preacher morning and evening, the afternoon being devoted to a Recital Service by the ladies. At the Social on Monday Mrs. Heale presided; before the close the week-end proceeds, £8 were presented to the Chapel Treasurer, Mr. Job Lee, who thanked the ladies for their enterprise. Rev. A. J. Heale, the minister, said that the men-folk and the young people would follow with similar efforts.

At Pontypridd the members of the League have presented their minister, Rev. John D. Jones, with a cap and gown in appreciation of his securing the degree of B.D.

The Accrington Neighbourhood branch had its quarterly meeting at Newchurch, August 14th, when there were delegates from seven branches, and a representative from Colne. Sixty persons, including 25 from Todmorden, were present. Service was conducted by Mrs. Fred Hall, of Mottram, whose address was on "The Dignity of Labour." Miss A. A. Haworth presided at the evening meeting, when a delegate reported the visit to the London Whit Week Meetings, and Miss B. Lee read a paper on "The Changing Outlook in Education." A message of sympathy was sent to the President, Mrs. Morley Mills, who was absent through illness.

Happiness is not the end of life; character is. The world is not a platform where you will hear Thalberg-piano-playing. It is a piano manufactory, where are dust and shavings and boards, and saws and files, and rasps and sandpapers. The perfect instrument and the music will be hereafter (Beecher).

Milton wrote:—The end of learning is to know God, and out of that knowledge, to love Him, and to imitate Him, as we may the nearest by possessing our souls of true virtue.

A FORWARD MOVEMENT!

Now is the Time to prepare for the Winter's Work.

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The Magazine and Calendar can be made to PAY FOR ITSELF if local advertisements be secured from tradespeople to fill back page of cover at a monthly charge to advertisers of 1/- per inch in column producing 16/-, and the extra charge for the back page STANDING advertisements being only 3/- per month, it leaves a clear balance of 13/- on the page, which added to sale of copies makes a profit for church funds.

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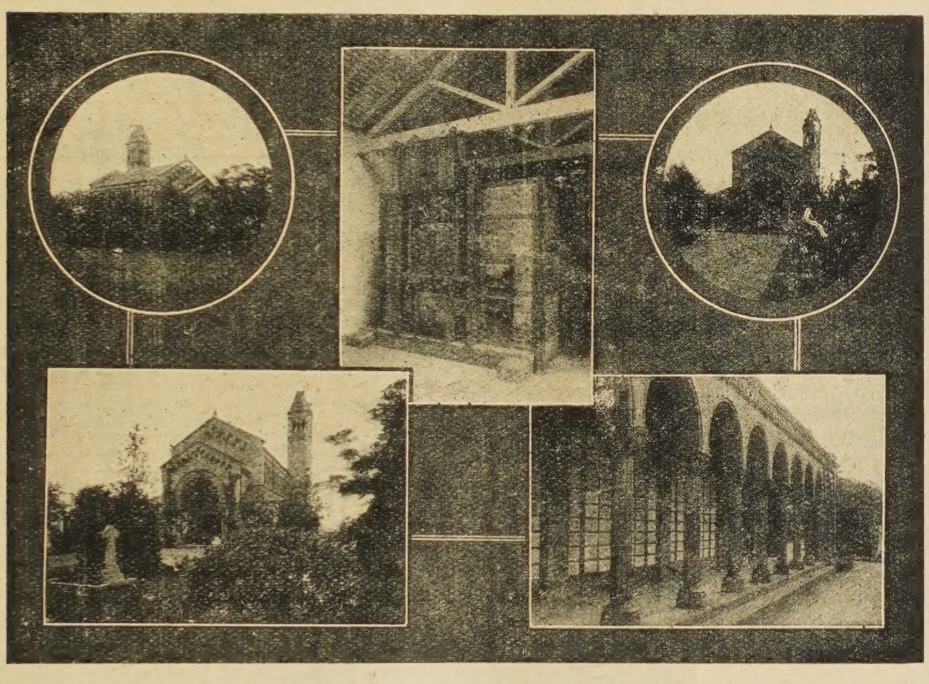

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